July 28
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten" (MOSES 7: 62).

No. 30, Vol. LXXXIII. Thursday, July 28, 1921. Price One Penny.

CONCERNING THE BRASS PLATES.

BY THOMAS W. BROOKBANK.

(*Continued from page 453.*)

ATTENTION is next directed to other matters which have a bearing, though not directly, upon the main subject of these remarks. The prophecies of the sixteen prophets, whose utterances have been preserved to us in the Old Testament Scriptures, cannot all be arranged in the order of their delivery; but there are references in them to events in Jewish ancient history, besides other keys that are useful for the purpose, by which chronologists fix the time definitely in some cases, and with a close approximation in others, when these inspired servants of God prophesied, and the respective times are given by Dr. Clarke as follows:

Jonah, under the reign of Jereboam the second.
Hosea, under Uzziah, Jotham, Ahaz, etc.
Joel, contemporary with Hosea.
Amos, under Uzziah and Jereboam the second.
Isaiah, under Uzziah, Jotham, Ahaz and Hezekiah.
Micah, contemporary with Isaiah.
Nahum, under the reign of Hezekiah.
Habakkuk. under the reign of Manasseh or Josiah.
Zephaniah, under Josiah.
Jeremiah, from Josiah to Zedekiah.
Daniel, under the captivity, after Zedekiah.
Ezekiel, at the same time.
Obadiah, during the captivity.
Haggai began to prophesy during the second year of Darius.
Zechariah, about the same time (See Zech. 1: 1, and 7: 1).
Malachi, the last of all the Old Testament prophets, under Nehemiah.

According to this showing, six of these prophets prophesied in whole or in part after B. C. 600, at which time the Book of Mormon claims that a colony of Jews, under the leadership of a prophet named Lehi, left Jerusalem for a country they called "their land of promise," now known as America. The colonists took with them certain brass plates which, we find from Nephite sources, contained the law of Moses, the prophecies of a number of the Jewish prophets, that is such of them as had been uttered down to about the date already given, besides a record of some other matters of importance.

In this connection a fact of much interest is that none of the prophecies of the later prophets could possibly be written on the plates which that Jewish colony carried away from Jerusalem to America. Now, while the Book of Mormon, or the Nephite record as that work is often called, makes lengthy quotations from Isaiah's prophecies, it nowhere claims to give as of record on the brass plates any of the prophetic utterances of God's servants who declared His word during the later years of the reign of Zedekiah, the Babylonish captivity or thereafter, though reference is made to messengers from God who went among the people during the first year of Zedekiah's term of office—a time just previous to the departure of Lehi and his people from Jerusalem. The prophecies which *had to be excluded from the brass plates* are those of Ezekiel, Daniel, Obadiah, Haggai, Zechariah and Malachi, and they *are* consistently excluded from the record on the brass plates according to what the Book of Mormon definitely states respecting this point, or attests the truth thereof by a failure to quote any of the said later prophecies, or to mention even by name the famous prophets Ezekiel, Daniel and the other messengers from God just spoken of. This is a remarkable fact when one reflects that Joseph Smith in his early life was not a trained student of Biblical history, and had he been an impostor and had written the Book of Mormon as a romance, he would, without the least doubt, have got himself right at this stage of his cheat entangled in a network of contradictions from which he never could have been extricated with the least semblance of honor.

It is a fact, however, that two whole chapters from Malachi are found in the Book of Mormon. But since they were delivered by the Lord Himself to the Nephites, their having a place in that book does not in any manner reflect on the truth of what has been said respecting the contents of the brass plates, and these remarks apply also to Christ's Sermon on the Mount, which is made part of the Nephite record. Since Jeremiah's prophecies were uttered in great part before B. C. 600, a reference to them could consistently be made as we find from I. Nephi 5: 13 was done; but while no blunder was committed in thus referring to his *prophecies*, it would have been fatal to the Nephite claims had

Jeremiah's *Lamentations* been represented as forming part of the contents of the brass plates; but this yawning pitfall found no victim among all the men from first to last who had anything to do with the coming forth of the Book of Mormon.

Not only, then, are there no prophecies or sacred teachings of any kind belonging to a later date than that which witnessed the carrying away of the brass plates from Jerusalem by Lehi or his people, represented either directly or indirectly as forming part of the contents of the said plates, but, further, in no part of the Biblical Scriptures (Protestant canon) written by Ezekiel, Daniel, Obadiah, Haggai, Zechariah and Malachi is there found a single reference to tables, tablets, plates or mirrors upon which they were to record their prophecies, as Isaiah and Habakkuk had been commanded by the Lord to use when writing His word to them. Were there no more of the revelations of God to man worthy of being written on metal plates that it might endure for ever and for ever? Why should the Lord cease giving directions to His servants to write on metal plates at practically the very time when the Nephite records tell us that a *whole book of sacred brass plates was carried away by divine direction from Jerusalem*? No attempt will be made by the writer to depict to the reader's mind the full significance of the facts and circumstances just recited. Think of *them in connection* with the commandments which had been given only a short time previously to Isaiah and Habakkuk: to see to it that plates were used for recording purposes. Looking the whole field over can one fail to conclude that the Almighty had some special object or purpose in view when he caused a record of his words to his prophets to be recorded on brass plates, and that, so far as the work of preparation of the record was concerned, that part had been fully accomplished, and that then, in order to prevent the sacred volume from falling in the near future into the hands of the Babylonians, he sent it far away by the hands of his prophet Lehi, to another land of promise, where he could build up anew his Church among his children?

When opponents of this work inform us whether *several* sacred things which were kept in the temple at Jerusalem fell into the hands of the Babylonians (allowing that the Lord could be indifferent to their fate), when the holy city was destroyed, or were sent to places of concealment and safety according to his direction, there to be guarded by angelic custodians, it will be time for them to scoff at the Nephite record, which tells us that one of the most sacred things of the Jews was carried by divine command to a place of safety in what is now known as the land of America. Neither Jew nor Gentile can tell us what became of several sacred things which were kept in the temple at Jerusalem. These holy things, like the sacred plates, seem to have taken wings simultaneously and mysteriously vanished from the sight

of the Jews either in Palestine, Babylon or elsewhere. What became of those holy things is a problem of tremendous interest that every one should seek to solve aright. If men are utterly indifferent respecting their fate, we may be sure that the Lord's interest in their preservation has not slackened.

(TO BE CONTINUED.)

THE BIBLE AND THE BOOK OF MORMON.

I HAVE just finished reading a book, "God's Message to the Human Soul," by John Watson, D. D. It is an able defense of the Bible, and gives added lustre to the sacred volume. In a chapter on "The Standpoint of the Book," the distinguished author says: "If one would catch the likeness of a portrait, he must stand at the proper angle of light; if one would gather the sacred treasures of a book, he must enter into its intention. Every department of thought has its own province, and every book has its own motive. With science it is the study of the facts of nature; with literature it is the criticism of life; with philosophy it is the principle of things; with art it is the appreciation of beauty. One book may no doubt travel in various spheres—Huxley, who had a profound respect for the Bible, expounded science in the most lucid English, and Ruskin, who was richly fed upon the Bible, was as much distinguished by his brilliant style as by his artistic insight. There have been authors who seem to embrace the universe of knowledge, and to be cosmopolitan in their writing, but it remains that every book has its inherent bias, and its visible direction. It is fair that a book be judged by its execution; it is imperative that it be judged by its intention. If one knows not for what end the book was conceived, and created, then he will be as a stranger wandering round some ancient cathedral and guessing at the scenes upon the painted glass; if one has the key then he enters in at the door, and possesses the interior at his pleasure, while the light streams in upon him through the rich and mellow glory of the ancient glass.

"Beyond all books, the Bible is an engaging but hopeless mystery to the outsider, while it yields its secret to the man who is within. Because people have not always tried to find the standpoint of the Bible, but have been content with confused notions about it, they have not been able to use it with confidence, but have fumbled over its meaning. No book has been so unjustly attacked, no book has been so foolishly defended, and for this the blame must be divided between it foes and its friends, neither of whom have in many cases taken the trouble to search out and firmly grasp its controlling purpose.

It may be urged in the excuse of both that on the surface the

Bible does not seem to be a unity, in the same sense that a catechism is or a drama. What one looks out upon is not a study of any side of humanity, but humanity in its vastness. Not the survey of a province of life, but life in its variety; not botanical specimens, dried and pressed, presented in the cases of a museum, but the hillside in summer time, where the flowers are growing in reckless profusion and every contrast of colour. The reader is plunged into an ocean of human details. The love affairs of a man and a maid and contracts of marriage; the quarrels between brothers with their treachery and their revenge; the bargains in business, wherein land is bought and sold, and covenants are made with witnesses; the feuds between rival tribes, enlivened by raids and captures; the choice of kings and their anointing amid the rejoicings of the people; the evil doing of kings and their assassination amid a people's hatred; the orations of statesmen as they warn their nation against offending God, or comfort them in days of tribulation; adroit arrangements of ecclesiastics, and the inner history of church councils; the collision of parties in the Christian Church, and bitter rivalries which distract congregations; the radiant record of deeds of chivalry and the black story of acts of treachery; the romance of unselfish friendship, and the blind enmity of religious bigotry; the career of a successful man, and the unmerited suffering of a martyr; the devotion of a mother to her child, and the jealousy of women fighting for the same man's love; the idyll of childhood; the strength of young manhood, the mellow wisdom of old age. Nomads of the desert, dwellers in the city; prophets and sages, ploughmen and vinedressers, soldiers and traders, rich men and beggars, holy matrons and women who are sinners; patriarchs driving huge herds before them, and apostles going forth with nothing in their hands; priests offering sacrifice in the holy place, and publicans collecting their gains in the receipt of custom; scholars busy in their studies, and carpenters toiling in their shop, all pass across this stage in unarranged and natural procession. Nothing could be more artless, nothing more fascinating. This is a larger and more vivid Shakespeare; but wherefore? Is there any more connection between all the volumes that make this literature than between thirty novels selected from different periods and nations? It is a gorgeous kaleidoscope, but does it leave one definite impression?

"Upon a second and more careful reading of the literature one is conscious of a certain spirit which is informing and harmonizing every part, like a system of nerves, and making all the members of the body one. The story of the patriarchs is not recorded in Genesis because they were successful stock farmers, but because they were the pioneers in the quest of the soul for God. There is the difference between the life of Joseph, who rose from being a slave to be prime minister, and the triumphant

biography of self-made men, with which material ambition is somewhat coarsely fed: the crisis in Joseph's life was his victory over temptation, and the glory of his life was not his success, but his character. From first to last the career of Moses was a romance, but his sterling point is his preferences of the unseen above the seen and his identification with the suffering people of God, whereby according to a felicitous stroke of Bible genius, he esteemed the reproach of Christ greater riches than the treasures of Egypt. Joshua was a resolute soldier, but the victory which crowned his arms was due to his unshaken and single-hearted faith in God. The prophets were in many cases able statesmen, and they were always forceful writers, but they have owed their immortality to their spiritual vision and their fellowship with the Eternal. The Psalmists were poets of the grand order, but they seized the heart of humanity because they have sung the epic of the soul. The line of David is continued because he feared God, but the line of Jeroboam, the son Nebat, came to an end because he made Israel to sin. As you travel down Old Testament history you may find yourself in strange byways, but sooner or later you are brought face to face with God. The writers are intent upon one thing, and that is righteousness; they are ever seeking for one person, and that is God. There is not only a progress, but it is a progress upwards; from the valley the path climbs the hillsides till it reaches the finer and rarer air of the Gospels, where we are living in the outer court of eternity and at the gate of heaven. The innumerable details of the books are only its body; the living soul of the book is religion, the fellowship of man with God. We lay aside the history which is but the stalk and ear of the plant; we garner the grain, which is the revelation of God. One purpose governs and illuminates, invigorates and glorifies the book, and that is spiritual."

All that the learned Doctor has here said concerning the Bible can be just as truly said about the Book of Mormon, the sacred history of the ancient inhabitants of America, the branch of the House of Israel referred to by the Saviour when he said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10: 16).

Doctor Watson says that one "purpose governs and illuminates, invigorates and glorifies" the Bible, and that is spiritual. It is the same with the Book of Mormon, as witness the following extracts, selected at random: "For the fulness of mine intent is, that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved. Wherefore, the things which are pleasing unto the world, I do not write, but the things which are pleasing unto God and unto those who are not of the world" (I. Nephi 6: 4, 5). "And again I would exhort

you, that ye would come unto Christ, and lay hold upon every good gift. Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness, and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be made perfect in Christ" (Moroni 10: 30, 32).—W. A. M.

SO EASY.

So easy to say what another should do,
  So easy to settle his cares;
So easy to tell him what road to pursue,
  And dispose of the burdens he bears.
It is easy to bid him be brave and be strong,
  And to make all his shortcomings known;
But oh, it's so hard when the cares and the wrong
  And the dangers we fear are our own.

It is easy to stand in another man's place,
  When our comforts of life are assured,
And the sting of the rain beating sharp in his face
  By him must be bravely endured.
It is easy to tell him the path he should take,
  And to bid him to laugh at his care,
But oh, it's so hard when it's our hearts that ache,
  And we have the burdens to bear.

We all know the things that another should do,
  His faults are like books on our shelves;
We can ponder them over and read and review,
  But we can't have a look on ourselves.
We can settle the other man's troubles each day,
  His griefs we can calmy discuss;
It is easy to sweep all his troubles away,
  But we can't do the same thing for us.

The need of another, it's easy to see
  When our own wants are all satisfied,
And bold and courageous it's easy to be
  When it isn't our souls that are tried.
But oh, it's so hard when we're stumbling along,
  To keep ourselves steadfast and true.
It is easy to tell some one else to be strong—
  It's easier to talk than to do.

—Edgar A. Guest.

"We must know what we believe and why, if our religious life is not to become a vacuous amiability or a blind and unreasonable dogmatism."—Brightman.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 28, 1921.

EDITORIAL:

TOO SACRED TO BE QUARRELED OVER.

MANY years ago, while the writer was laboring as a missionary in one of the States of the American Union, he received a letter from President Brigham Young, in the course of which the great leader said: "Never condescend to argue with the wicked; the principles of the Gospel are too sacred to be quarreled over. Bear your testimony in humility, and leave the result with the Lord."

These are golden words, and I have endeavored to profit by the wise counsel that they convey. It has not been a difficult task, for I am naturally a lover of peace. I was glad to find myself, as a young missionary, in accord with so high an authority as the Prophet, Seer and Revelator who then presided over the Church.

The Saviour himself taught the same doctrine. After his resurrection at Jerusalem, when he appeared to the Nephites in America, he said to them: "There shall be no disputations among you; * * * for verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away" (III. Nephi 11: 28-30).

On a recent Sabbath morning, I stood with other elders of the Church facing a public gathering at an open-air meeting in Hyde Park, London. One after another we addressed the throng, who paid respectful attention while we preached to them the Gospel and presented the claims of the Latter-day Saints to being the custodians of the restored ancient faith, sent into the world to prepare the way before the second and glorious coming of the Lord. All the while we were speaking, another meeting was in progress near by, where a certain agitator, who makes a business of denouncing churches and creeds in general, was berating Joseph Smith, Brigham Young, and the "Mormons." We paid no attention to him, but delivered our message, bore our testimony, and departed.

A day or two later, while conversing with a gentleman in London, I had occasion to refer to this incident, and especially to the conduct of the aforesaid agitator. "Oh, don't be hard on him," remarked the gentleman, with a smile. "Remember that

Hyde Park is London's forum, where all sorts of questions are discussed by all sorts of speakers, for the public benefit. The man you mention was no doubt intent upon creating an atmosphere of debate, by means of which subjects otherwise obscure are made clear to the understanding of those who discuss them."

All this sounds very plausible, and may be satisfactory to some. But I prefer to be governed by the teachings of the Saviour. He declared the spirit of contention evil, and warned his disciples against it. Moreover, abuse is not debate, and epithets are not arguments. To lose one's temper and foam at the mouth while presenting any subject on any occasion is altogether unseemly and out of place.

A message of supreme import has been entrusted to the missionaries of the Church of Jesus Christ of Latter-day Saints, and they are under sacred obligations to deliver that message to the peoples unto whom they are sent. Every lawful and consistent effort should be put forth, both by tongue and pen, to warn the inhabitants of the world of what awaits them—to prepare them for the approaching end—the end of worldliness, of wickedness, and the literal destruction of all impenitent evil-doers; for this is a part of the preparation for the coming of the King of kings; this is the meaning of the wars and other troubles that are rapidly increasing. But there is a right way to do everything.

The first duty of an elder in Israel is to exemplify the principles that he professes; to set an example the direct opposite of the bad conduct that he condemns. He must frown upon and discourage wrong-doing, but at the same time carefully distinguish between the sinner and the sin. The Lord "cannot look upon sin with the least degree of allowance," but he can and does make all due allowance for the sinner, whom he desires to rescue and redeem. He is a hater of iniquity, but he does not hate mankind. On the contrary, "God so loved the world that he gave his only begotten Son," to save them from eternal damnation. No true servant of Jesus Christ will carry bitterness in his heart towards any member of the human family, his brothers and sisters, children of the same Great Father. He will be patient, forbearing, forgiving, will return good for evil, and do unto others as he would that they should do unto him. He will not ridicule the religions views of other men, but present his own views in a modest and becoming manner. He will preach the Gospel, not in anger and resentment, but in kindness and charity; will bless and not curse; warn but not threaten. "The peaceable things of the kingdom"—these will he proclaim, bearing his testimony in humility and leaving the result with the Lord.

O. F. W.

"BELIEF and character are inseparable twins. One's real creed is spelled out in the syllables of his daily contacts."—GORDON.

CONVENTION OF MISSION AND CONFERENCE PRESIDENTS.

(*Continued from page 460.*)

THE second session of the special convention of Mission and Conference presidents of the European Mission was held at the Latter-day Saints' Chapel, Liverpool, Sunday morning, July 10th, 1921, at 10:30 o'clock. After singing and prayer, the Sacrament was administered by President George Easter and Counselor Joseph Falconer. The children then adjourned to their class-rooms, to engage in Sunday-school exercises.

President George Albert Smith made a few introductory remarks and invoked the blessing of the Lord upon the assembly.

President Dan C. Smedley said he was pleased with conditions in the Sheffield Conference. There are eight missionaries in the conference and they are working faithfully. His testimony had been greatly strengthened, and he was more convinced than ever before of the truth of the Gospel and of the divine calling of Joseph Smith.

President Edgar W. Jeffery, Birmingham Conference, said he felt very thankful for the privilege he had of attending the convention. Was perfectly satisfied with his field of labor; believed he was in the place where the Lord desires him to be. There are eight missionaries in the conference, a very small number considering the extent of the field. The local brethren and sisters are rendering valuable assistance, and their labors are greatly appreciated. Said he found great joy and satisfaction in the Lord's service.

President William Little stated that conditions in the Scottish Conference are improving. There are ten missionaries in the conference, and they are striving earnestly to reach the people. Sister Annie R. Cummock, who with her husband arrived recently from Salt Lake City, is doing a good work. There will be additions to the Church in Scotland soon.

President Harold E. Brough, of Nottingham Conference, appreciated the privilege he had of laboring with men and women who are working for the salvation of their fellow-mortals. Spoke well of the missionaries in his field of labor. There are six branches in his conference and he expected to organize another at an early day. The branch presidents are laboring faithfully in their calling; one of them had been the means of bringing fifteen souls into the Church.

Sister Lucy W. Smith, President of the Relief Societies in the European Mission, said she felt grateful for the privilege she had of laboring in the mission field; it had greatly enriched her experience. She was highly pleased with the interest manifested by the officers and members of the Relief Societies, and appreci-

ated the kindness they had shown her. She believed a great work would be accomplished in the European Mission.

President William H. Wilson, Norwich Conference, had greatly enjoyed the sessions of the convention and had derived much benefit from them. Norwich had been a fruitful field, many converts having been made there, a goodly number of whom had gone to Zion. There are four branches, three Sunday-schools, two Relief Societies and three Improvement Associations in the conference, and each is striving to fulfill its mission. Several converts were baptized recently and there will be other additions to the Church in the near future.

President Benjamin R. Birchall, Irish Conference, stated that he commenced his public ministry as a Methodist preacher thirty-eight years ago. He had gone to Utah to convert the "Mormons," but they had converted him. He had never regretted the step he had taken. If the people of the world understood "Mormonism," many of them would do as he had done. Missionary work in Ireland is uphill. There are four elders in Belfast, and they are doing all they can to advance the work there. The Dublin Branch is composed of faithful members, honest tithepayers, who are striving to the best of their ability to live up to the requirements of the Gospel.

The congregation sang a hymn, Brother Stanley James pronounced the benediction, and the conference adjourned until two o'clock.

Afternoon session: Singing, "The Spirit of God like a fire is burning." Invocation, Elder Harold H. Bennett. The congregation sang "Zion stands with hills surrounded."

President Harry S. Stoker, Leeds Conference, said he had received a great deal of inspiration from the convention. He had been in the mission field a year; was enjoying his labors. Had done much good among his relatives. Spoke in praise of the missionaries in the Leeds Conference, who were working hard to establish faith in the hearts of the people. Invoked the blessing of the Lord upon those present.

President Osmond C. Crowther, Newcastle Conference, believed that he would remember this convention all the days of his life. It had been a feast to his soul. Told of the splendid teachings he had received from his mother, which had greatly influenced his life. There is a growing interest in the work in the Newcastle Conference, and there is also much opposition to it. During the war the local brethren and sisters had done noble work. The elders in the conference are developing rapidly, and are gaining an experience that will be invaluable to themselves and to the Church.

Sister Lillywhite, of the Netherlands Mission, expressed her pleasure at being present. She had partaken of the heavenly influence that had prevaded the sessions. The Gospel is the greatest

thing in the world. Through it she had been blessed every day of her life. Her missionary experience had taught her, among other things, appreciation. Told of the faith exhibited by the saints in the Netherlands, and of the splendid testimonies borne at fast meetings.

President Wilford Owen Woodruff, Liverpool Conference, was very desirous of doing his duty, and hoped, with the help of the Lord, to fill an honorable mission. The war had greatly interfered with the work in his conference. There are five branches and five Improvement Associations. His visit to the missions on the Continent had given him a new outlook, and would, he believed, help him to make a better record. He greatly appreciated the kindness that had been shown him by President Smith and his family.

President David N. Low, Bristol Conference, appreciated the privilege he had of preaching the Gospel to the people of these lands. Was pleased with the growth and development of the work in the Bristol Conference. It was a very large field and the laborers were far too few for the ground that had to be covered. The missionaries were very zealous; they took delight in tracting and in bearing testimony that Josesph Smith was a Prophet of God. They were doing all in their power to get their message to the people.

A male chorus of missionaries sang, "See the mighty angel flying."

Elder William A. Morton expressed his gratitude for the Gospel. Felt thankful that his lot had been cast with the Latter-day Saints. He had been greatly honored in being called to come on another mission to Great Britain. Was pleased with the spirit manifested by the missionaries. They had not come as sightseers, but as saviours of souls. Their mission was to cry repentance and persuade people to leave the paths of sin and get into the way that leadeth unto life eternal.

President Orson F. Whitney expressed his conviction that all the meetings had been very profitable. We are living in a great and wonderful age, the greatest the world has ever seen. This is the mightiest of all dispensations, and in it the mightiest work is destined to be accomplished. "Mormonism" is simply the Gospel of Christ, the ancient faith restored. It was just as much a *restored* religion in the days of the Saviour as in these days. It is not a product of the nineteenth century; it is the *everlasting* Gospel. St. Paul said the Gospel "is the power of God unto savation." It is all that and more: it is the power of God unto eternal exaltation. Our Father in Heaven is no monopolist; he wishes his children to enjoy the same blessings that he himself enjoys. The Gospel has been restored for the last time, never to be taken away again. This is the winding up scene, the last act of the great play. This is God's work, and we are his helpers.

All we have to do is the best we can in the sphere in which he has placed us. Brethren, preach the peaceable things of the kingdom; for this you have been sent into the world. If men come to God it is because he draws them. He thanked the Lord that he belonged to a people who had the courage to accept the truth, a people whose mission is to prepare the way for the coming of the Lord, which is near at hand. Yes, the King is coming, he is on the way. President Whitney invoked the blessing of the Lord upon all who are laboring in the good cause.

The congregation sang, "Zion prospers, all is well," and Elder J. Fred Pingree pronounced the benediction.

A SOFT ANSWER.

An English steamer had just been tied to a wharf in Boston. From her dingy hold there leaped upon the dock a man who was evidently a stoker. He was black with grime, reckless of face, eager for release from an almost unbearable confinement, and ready for any animal gratification for which he could find opportunity.

As he emerged upon the main street, looking probably for the nearest saloon, he saw a colored woman walking sedately toward him, carrying a basket of apples. Full of mischief, the stoker stumbled against her, upset the basket upon the pavement, and then stood aside to laugh at the invectives which he supposed his trick would bring forth.

But the old colored woman did not even look at her tormentor. She bent and quietly picked up her apples. There was not even an expression of resentment upon her face. She bent here and stooped there, and when she had recovered her last apple she turned upon the astonished man with a pathetic dignity that forced respect, and said, in tones of simple kindness:

"God forgive you, my son, as I do."

The rudeness that had counted on a bitter berating was softened in an instant. The man's coarse lips parted, his hard eyes fell, he tried to speak; then he thrust his hands into his pockets and pulled out all the silver he had. This he forced upon the silent woman. "Take it," he said, and then added, as she looked at him in astonishment, "God bless you, mother! I'll never do it again."

That which is probably one of the hardest sayings of Christ to accept, one that has received the ridicule of centuries, is illustrated by this incident. The principle involved in the command to turn the other cheek to the smiter is utterly antagonistic to natural human impulse. "A soft answer turneth away wrath" is a form of presentation of the principle, that in theory, at least, is somewhat readily acknowledged; and its truth was never more emphatically verified than in this incident we have described.

FROM THE MISSION FIELD.

Priesthood Meeting.—On July 19th, 1921, a priesthood meeting was held in the Latter-day Saints' chapel, Osborne Road, West Hartlepool, six elders being present. Many valuable instructions were given by President Osmond C. Crowther. He urged the elders to live near to the Lord. All the elders gave encouraging reports of their labors, and expressed a desire to do their duty.

Baptism.—A baptismal service was held at the Swan Baths, Norwich, Sunday afternoon, July 17th, 1921. President William H. Wilson presided. After singing and prayer, a short talk explaining the necessity of baptism of water and of the Spirit was given by President Wilson. Two candidates were baptized by Elder C. D. Barnes. They were confirmed by President William H. Wilson and Elder C. D. Barnes.

Nottingham Conference.—The regular monthly meeting of presidents and lady missionaries was held at Unity Hall, Derby, July 2nd, 1921, President Harold E. Brough presiding. There was a fair attendance. Reports were received from most of the branches, and much encouragement given. There is increased interest on the part of the saints, and many are investigating the truths of the Gospel. Short addresses were made by all the elders laboring in the conference. A very pleasant meeting was brought to a close by singing, "High on the mountain top," the benediction being offered by Brother Matthew Wootton of Derby.

Branch Conference.—On Sunday, July 17th, 1921, a branch conference was held at Leeds. There were in attendance President Harry S. Stoker, Elders William Naylor, Aaron P. Leishman, Branch President Harry Greenall and counselors, and a goodly number of saints and friends. In the morning a Priesthood meeting was held, at which the brethren were instructed in their duties by Brother Harry Greenall and Elder William Naylor. At the afternoon session the Sunday-school children rendered a most pleasing program. Short addresses were delivered by President Stoker and Elder Leishman. Sister Mabel Day sang a vocal solo, after which prizes were awarded to the children who had excelled in memory work and who had a perfect attendance record. The evening session was well attended, a large number of investigators being present. The general and mission authorities were presented and sustained. President Stoker spoke on baptism, showing that it is essential to salvation. Sister Mabel Day rendered the vocal solo, "The Holy City." The subject of the divine authenticity of the Book of Mormon was presented in a very capable manner by Elder William Naylor. All the meetings of the day were characterized by a good spirit.

Socials.—A very successful social was given by the Northampton branch of the Birmingham conference, July 16th, 1921, under the auspices of the Relief Society. A delicious supper was served and a very interesting program rendered. Elders John Owen Hughes and Earl N. Palfreyman expressed their appreciation for the large attendance, which numbered over forty souls, including a number of visitors.

The Grimsby Mutual Improvement Association held a social in Thrift Hall, July 12th last, in honor of Sister Mary Watson, prior to her leaving for Zion. There were more than two hundred persons present. A very enjoyable time was spent. A number of non-members of the Church were in attendance.

On July 19th, 1921, a social was given in the Latter-day Saints' Chapel, Osborne Road, West Hartlepool. A program consisting of songs, games, and recitations was rendered. The refreshments served by the sisters of the branch helped to make the social a success. The attendance was large, and all present had a delightful time.

Outings.—The Sunday-school of the Handsworth branch of the Birmingham conference held their annual summer outing Saturday, July 16th, 1921, at the home of Brother Hubert J. Hill, Butler's Farm, Erdington. About eighty people were present, including fifty children and several investigators. Superintendent Charles Collins and his associates were assisted by President Edgar W. Jeffery, Elder Harold H. Jenson and the branch presidency in entertaining the crowd with games. Picnic was served. Elders J. Elden Brown and George R. Follick of the Walsall branch attended and assisted in a baseball game.

The first Relief Society picnic was held by the Lowestoft branch organization, July 14th, 1921, on the cliffs at Parkefield, South Lowestoft. Various games were enjoyed by all present. Light refreshments were served at a nominal cost, by the Relief Society, under the direction of President Lily Walker. About thirty saints and friends were in attendance, including branch President Charles Coleby, and Elders Joseph Coulam and J. W. E. Tomlinson.

HOME.—What loving memories centre around the word Home. No matter how long or how short our travels, we are always glad to get home again, where we have comfort and rest. "There is beauty all around, when there's love at home." Then let us make home a pleasant place when we are in it. Let us not be surely and discontented, but try always to be bright and cheerful. Let us be faithful and upright in all our doings, trying to do good to all around us, that we may be fit to dwell in that eternal home which God has prepared for those who love Him and keep His commandments.—L. FENTON.

THY WILL BE DONE.

Lead me, Almighty Father, Spirit, Son,
Whether Thou wilt, I follow, no delay.
My work is Thine, and even had I none
Grudging obedience still I will obey;
Faint-hearted, fearful, doubtful, if I be,
Gladly or sadly I will follow Thee.

Into the land of righteousness I go,
The footsteps thither Thine and not my own;
Jesus Thyself, the way alone I know,
Thy will be mine, for other have I none;
Unprofitable servant tho' I be,
Gladly or sadly let me follow Thee.

CLEANTHES.

DIED.

WINTLE.—On July 4th, 1921, Sister Nellie Winifred Wintle, clerk of Bristol branch, died after a lingering illness. She was born November 21st, 1901, at Bristol, baptized March 14th, 1915, by Elder Matthew F. Noal, and confirmed the same day by Elder J. M. Sjodahl. The funeral services were held July 7th, 1921, and was largely attended by saints and friends. They were conducted by President David N. Low, Elders Gomer O. Thomas, Richard Williams, Jr., and President Henry E. Neal.

HAYES.—On July 12th, 1921, funeral services were held over the remains of Sister Mary Elizabeth Hayes, the beloved wife of First Counselor Harry Hayes, of the Hucknall branch. Sister Hayes was a faithful member of the Church for thirty-four years, and performed valuable work in the Relief Society as first counselor. She lived a very consistent life, was a loyal wife, an examplary mother, and a true friend to all in need. The services were presided over by President Harold E. Brough. Sister Annie E. Noble and Brother Samuel Pears gave short talks in the home, and Elder Brough delivered an impressive address at the grave. There was a large company of sympathizing saints and friends present. The grave was dedicated by Elder Abraham Noble.

CONTENTS:

Concerning the Brass Plates ... 465
The Bible and the Book of Mormon... 468
Poetry: So Easy 471
Editorial: Too Sacred to be Quarreled Over 472
Convention of the Mission and Conference Presidents ... 474
A Soft Answer 477
Poetry: Thy Will be Done ... 480

EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.